1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

361 174 Approaching along the causeway, the traveler of that time passed first between expanses of open water. Then gradually tiny islands of green appeared, made of masses of mud dredged up from the bottom of the shallow lake and held [241] in place by wickerwork. White-clad farmers dexterously [311] poled their tiny dugouts through the maze as they went [50] about the cultivation of their gardens. These irregular islets merged gradually into a more orderly grouping where the accumulation of soil had become stabilized as the roots, striking downward, had established anchorage in the lake bottom and created solid ground. This artificially made land reduced the open water of the lake to mere canals. (See Plate 37, bottom.)

[363 505] Save for the broad causeways, roads there were none; and along the canals the traveler saw, in increasing numbers, boatloads of produce headed toward the city. Here and there among the green of the crops and trees he caught glimpses of thatched roofs and wattled walls, the huts of the farmers. Then adobe walls of more substantial dwellings began to encroach on the gardens, and the waters of the lake shrank to a canal following the roadway. The adobe walls gave way to the fronts of more pretentious houses plastered white or washed with powdered pumice, a dull, rich red. Now the visitor could realize how the city expanded through the successive creation of artificial islands which bore first a crop, then a modest hut and finally became integral with the masonry of the city proper.

363 174 The causeway had now changed from a simple means of communication into a principal street with all its social complexity. Since canals took the place of roads, space for a saunter was so rare that the causeways were as much recrea-

golden shells used upon his ankles; and a shield with a golden disc in the center, and spread quetzal feathers along its [lower] rim, and also with a quetzal feather banner.[19] [He had] the curved staff of the wind god, hooked at the top,[19] and white precious stone stars[20] spread over it; and his foam sandals.

Behold, these [were] all the things called the array of the gods, which became the charge of the messengers, and yet many more things which they bore as their greeting gifts — the shell-shaped headpiece of gold, with pendant parrot feathers;[21] the golden conical cap,[22] etc.

Thereupon were baskets filled; wooden frames for carrying burdens on the back were loaded. And the five [messengers] named, Moctezuma then commanded; he said unto them: "Go! Linger nowhere! Pray to our lord the god; say unto him: 'Thy servant Moctezuma hath sent us; behold what he offereth you, for [the god] hath come to reach his wretched home in Mexico.'"

And when they had gone to reach the coast, they ferried them across, they took them by boat across to Xicalanco. Then once again they departed from there by boat; the water folk took them. Everything was placed and heaped in the boat; they filled the boat with the goods. And when the boat was filled, thereupon they departed. They betook themselves into the water and left to reach the boats [of the Spaniards], they approached their boats.

Then [the Spaniards] inquired of them: "Who are you? Whence came you?"

Then [the messengers] answered them: "We have come from Mexico."

Again [the Spaniards] said to them: "Perhaps not. Perchance you only claim to come from there. Perhaps you only pretend. Maybe you make sport of us."

But when they had verified it, when they had quieted their doubts, then they hooked the prow of the boat with an iron pole, and thus drew them near. Then also they let down a ladder.

yoā hecaxonecujlli, quacuhtic, iztac chalchivitl injc citlallotoc yoan ipoçolcac. 431 770 301 292

Oca inqujtlamātli in, in motencoa teutlatqujtl in intlatquj mochiuhtia titlanti, yoan oc cenca mjec tlamantli in qujtqujque in intenamjquja Teucujtlaquatecciztli toztlapilollo, teucujtlacopilli, etc. 431 301

Niman ie ic tlatanatemalo, tlacacaxchichicoalo. Auh in omotencuhque macujltin; njman ie ic quinnaoatia in Motecuçoma: quimjlhuj. Tla xivian, ma cana anvecauhti, xicmotlatlauhtilican in totecujo in teutl: xiquilhujcan, ca otechalica in motechiuhcauh Motecuçoma: izcatquj mjtzalmomaqujlia, ca omaxitico in jchātzinco mexico: 431 482 202

Auh in oacito atenco, quimōpanavique, acaltica quimonvicaque in xicalanco: ie no ceppa vncan oncoaq̄ acaltica quinvicaque in atlaca, moch onmacalaquj, onmacalten, conacaltenque in tlatqujtl. Auh in ontlaacaltemaloc, njman ie ic vi, onmatoctique, itech onacito in jmacal, itech compachoque in jmacal. 505

njmā quinoalilhujque. Ac ameoan? campa anoallaque? 648

njman iuh quinnanquilique. Ca vmpa tioallaque in Mexico:

oc ceppa quinoalilhujque. Acaçono, aço çan vmpa anmotlamja, aço çan anquipiquj, aço çā toca anmocacaiaoa.

Auh in ovel yiollo macic, in oiniollopachiuh. Nōman ic quioaliacatzopinjque in acalli, tepuztopiltica, ic quinoaltilinjque: njman no quioalquetzque ecaoaztli.

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18. *Ibid.*: "*la qual rodela estaua bordada con plumas ricas en la haza de la rodella [sic] auia otra ronda de plumas ricas.*"

19. *Ibid.*: "*es bastão labrado de manojos de turquesas y en la boueda de arriba puestas unas piedras ricas a partes enuejeçitas en la alta de arriba.*"

20. Literally, white green stone. The term *chalchiuitl*, often translated "jade" or "jadeite," may well have included various kinds of stones. Hence, our translation has adopted the term "green stone."

21. *Ibid.*: "*una mjtra de oro hecha a manera de corazol muriceo al cual rrepuntjan de plumas ricas que colgauan hasta las espaldas.*"

22. Corresponding Spanish text: "*una mjtra llana.*"

[p. 14 is blank]

8: Barlow E-4 (no date)1949 NU7 Aztec NU7

"Ciudad de México," has been used as the skeleton of the present map; the filling-in has come largely from Xuarez' report. Towns which have been identified are given below, the left-hand column containing their names as written in the *Codex Mendocino* and the right-hand column containing the equivalents when present on the modern map. The number following each name indicates the location of the town on the accompanying map (at the back of this book). A question mark in parentheses means that the location of the town is uncertain.

MENDOCINO	MILLIONTH MAP
Apancalecā (?), 2	[Missing]
Coyucac, 8	Coyoquilla
Nochcoc, 10	Nuxco
Panotlan, 9	[Missing]
Petlatlan, 6	Petatlán
Xihuacan, 5	[Missing]
Xolochiuhyan, 7	Jolochuca
Yztapan, 3	[Missing]
Çacatulan, 1	[Missing]
Çihuatlan, 9 [*sic*]	[See Remarks on Towns]

Aside from doubtfully identified Apancalecan, two pueblos of the *Mendocino* list remain entirely unidentified. These are Colima and Coçohuipilecan. This Colima can hardly be the Colima of the modern state of the same name, because of the distances involved. Coçohuipilecan, however, appears as "Coçohuipillan" in the conquest list of Ahuizotl, among other names of this province.

For reasons explained below, to these towns from the *Matricula* and its *Mendocino* copy may be added the pueblos of Acapulco (13), Anecuilco (12), and Citlaltomaua (11).

REMARKS ON TOWNS

Acapulco, like Coçohuipilecan, is one of the towns conquered by Ahuizotl. Its absence from the tribute list is due to its slight importance in aboriginal days—to nonseafarers the celebrated port facilities meant nothing at all. It is even possible that the tribute list may refer to an Acapulco near Zacatula, mentioned in the relación of that town, in which case Yopitzinco may have extended farther west along the coast.

11:Diaz T,H-5 (1519-1520) 1910
NU7 Aztec NU7

out of the city, as I shall tell later on, and that of Tepeaquilla,[1] and we saw the fresh water that comes from Chapultepec which supplies the city, and we saw the bridges on the three causeways which were built at certain distances apart through which the water of the lake flowed in and out from one side to the other, and we beheld on that great lake a great multitude of canoes, some coming with supplies of food and others returning loaded with cargoes of merchandise; and we saw that from every house of that great city and of all the other cities that were built in the water it was impossible to pass from house to house, except by drawbridges which were made of wood or in canoes; and we saw in those cities Cues and oratories like towers and fortresses and all gleaming white, and it was a wonderful thing to behold; then the houses with flat roofs, and on the causeways other small towers and oratories which were like fortresses.

After having examined and considered all that we had seen we turned to look at the great market place and the crowds of people that were in it, some buying and others selling, so that the murmur and hum of their voices and words that they used could be heard more than a league off. Some of the soldiers among us who had been in many parts of the world, in Constantinople, and all over Italy, and in Rome, said that so large a market place and so full of people, and so well regulated and arranged, they had never beheld before.

Let us leave this, and return to our Captain, who said to Fray Bartolomé de Olmedo, who has often been mentioned by me, and who happened to be near by him: "It seems to me, Señor Padre, that it would be a good thing to throw out a feeler to Montezuma, as to whether he would allow us to build our church here"; and the Padre replied that

[1] Guadelupe.

14:Bandelier E-4 (no date)1880 NU7 Aztec NU7

armament.[140] Thus the largest bodies were assembled, furnished with weapons, and organized under their respective leaders of all grades on very short notice, awaiting the signal from the chief commander to sally forth, either by canoes across the lake,[141] or along the causeways, to the mainland. Each warrior carried mostly his own frugal provisions[142] which the women of each household had prepared; "corn-bread, meal-cakes, ground beans, "corn-meal seasoned with pepper;"[143] but special carriers also accompanied the force, loaded with a surplus of food, with robes for tents, reeds for huts and bowers, and with cooking utensils like kettles, pans, baskets; also with mats.[144] Sometimes these

[140] It also happened that an interval of twenty days (a Mexican month) elapsed between the proclamation of war and the final departure. At least, in most cases, a few days were spent in preparations, since the Mexicans had to give time to their outside allies or subjects to prepare, also. Tezozomoc (Cap. XXXVI): "The Mexicans in "the interval prepared the arms in all the quarters,—shields, swords, and made and "finished many rods ('tlatzontectli'), also slings, and pebbles to be thrown with "cords." (Id., Cap. LVII) "Within twenty days they prepared and fitted out all kinds "of arms, first in the five quarters of Mexico-Tenuchtitlan: Moyotlan, Teopan, Ytzacualco, Cuepopan, and Tlatilulco, now called Santiago." In many cases, however, an instantaneous mobilization of the whole force became necessary. Mexico, in times of peace, had to be always ready for war. See, also, Tezozomoc (Cap. XXXII, pp. 49 and 50).

[141] Canoes, "acalli" (water-houses, from "ati," water, and "calli," house), were used for the traffic with the main land, but also largely for the carrying of warriors. It is well known what important part they played against the Spaniards during the siege. For the movements of the Mexicans against a hostile tribe, both on land and water, see Durán (Cap. XIV, p. 121), wherein he describes the attack upon Cuitlahuac, both by canoes and on dry land.

[142] Durán (Cap. XLVI, p. 369): "porque demas de lo que los reyes proueyan de sus "grandes trojos y graneros, cada soldado llevaua á questas su particular comida, "todo lo que podia llevar, atada á la carga el espada y la rodela, etc., etc."

[143] The women *prepared* the food, but it also occurred that the *stewards dispensed* it. Tezozomoc (Cap. XXXII, p. 49): "With this the stewards and calpixques of the tribes "gave to their quarters maize for to make biscuit, tlacactutopochtli, pinole, ground "pepper, chian, beans, and all what pertained to it, providing themselves with every-"thing necessary for certain day stated." The "tlaxcaltotopochtli" (from "tlaxcalli," corn-bread, and "totopochtli," burnt-bread) would be biscuit of maize-meal, and it is therefore called "vizcocho." The pinolli, or pinole, corn-meal mixed with pepper, was an important victual. The food of the Mexicans, in general, outside of the meats (exclusively fowl and some game) and aquatic animals, consisted of maize in various forms, and of pepper, "chilli," as seasoning. Cacao furnished their main beverage, and stores of it were taken along. See, also, Durán (Cap. XLVI, p. 369: "maiz tostado "y otro molido y hecho harina, frijol molido, pan biscochado, tamales mohosos y cura-"dos al sol, grandes fardos de chile, cacao molido hecho en pellas"). They also used maize to compose a beverage called "yolatl," which possessed particularly vivifying qualities (See note of Sr. Ramirez to p. 290 of Durán), and which they dispensed even on the battlefield (Durán, Cap. XXXVII; Tezozomoc, Cap. LII).

[144] These carriers are called "tamemes," and are generally regarded as having been *slaves*. But they probably were outcasts from the bond of kinship, or the men of newly conquered tribes (like Tlatilulco for a time after its capture), upon whom this *degrading* work (*because woman-like!*) was imposed as a penalty. Slaves were not nu-